

119e/1
27
A RIGHT FRUIT

full admonition, concer-
ning the order of a good Chri-
stian mans life, very profit-
table for all maner of E-
states, and other to be-
holde and looke
vppon.

Made by the famous Doctor
Colete, sometime deane
of Paules.



Imprinted at London
for Gabriell Cawood.

1577

THE RIGHT HONOURABLE

THE LORDS OF THE PRIVY COUNCIL

IN PARLIAMENT ASSEMBLED

SHeweth

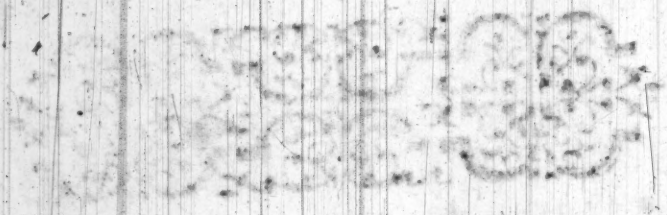
That by Letters under the Great Seal of Great Britain

Bearing Date the Fifth Day of January in the Fifth Year of His Majesty King George the Third

His Majesty's Command was given to the said Lord of the Privy Council

That they should cause to be printed and published the said Letters

And that they should cause to be printed and published the said Letters



Printed by J. DODD, at the Office of the Stationer, in Pall Mall

1763

A fruitful monition, con-
cerning the order of a good Chri-
stian mans life, very profit-
table for all maner of Es-
tates, and other to be-
holde and looke
vppon.



Remember first of all
(vertuous reader) that
it is highe wisedome
and great perfection,
hy selfe to know, and
then thy selfe to des-
pyse. Thou must knowe that thou
haste no thing that good is of thy
selfe, but of god: for the gifts of na-
ture, and al other temporal giftes of
this world, which ben lawfully and
truely obtained, wel considered, ben
come to thee by the infinite good-
nes and grace of God, & not of thy
selfe. But in especial it is necessary
X.ii. for

The order of a good
for thee to knowe that God of his
great grace hath made thee his I-
mage, hauing regarde to thy me-
mory, vnderstanding, and free wil,
and that God is thy maker, & thou
his wretched creature, & that thou
art redeemed of God by the passion
of Christ Iesu, and that God is thy
helper, thy refuge, and thy deliuerer
from all euyl, and to consider and
knowe the goodly order which god
of his infinite wisdom hath or-
dained thee to be ordered by. As to
haue these temporal goodes for the
necessitie of thy body: the body and
sensual appetites to be ordered by
thy soule: thy soule to be ordred by
reason and grace: by reason and
grace to knowe thy duetie to God
and to thy neighbour, & by all com-
mon reason if thou kepe this conue-
nient order to god & his creatures,
they shal kepe their order to thee:

But

Christian mans life.

But if thou breake thine order to them, of likelihood they shal breake their order to thee. For how should thy wife, children, seruantes, and other creatures, with the whiche thou hast dooings, doo their dutie, and kepe their order to thee, if thou doest not so to God and to them? And also thinke thou of a suretie, that if thy sensuall appetite be not ordred by reason & grace, thou art worse ordred than a beast: for then thou liuest out of order, and so doth not a beast, which is a great shame and rebuke to thee a reasonable creature, and without the great mercy of god, it shalbe to thine eternal damnation. And therefore think and thanke God, and vtterly despise thy selfe, and thinke thy selfe a great wretch, in that god hath done so much for thee, and thou hast so oft offended his highnesse, and also

The order of a good

done him so little seruice. Surely it is also great wisedome to thinke, that if it had pleased god for to haue giuen to all other men (as wel beggers as other) like grace as he hath giuen to thee, that they would haue serued his goodnes better than thy selfe hast done: wherefore thinke thy selfe a wretch of al wretches, except the mercy of God: And therefore by his infinite mercy and grace, call vnto thy remembraunce the degree or dignitie whiche almightie God of his goodnes hath called thee vnto, and according thereto yelde thy debt, and doo thy duetie.

First and principally, honour God as thy maker, loue him as thy redeemer, feare him as thy iudge. Secondly, thy neighbour which is thy superiour, obey: Haue concord and peace with them which be euen with thee in degree: & haue mercy

Christian mans life.

mercy and pitie on thine inferiours.
Thirdly, prouide thee to haue a
cleane hart, and a good custodie of
thy tong. Pray and take labour, by
grace to haue wisdom & cunning
to do thy duety to God and to thy
neighbour. And in all thy words &
dedes haue euer in minde, that god
and his angels heareth and seeth e-
uery thing, and that nothing is so
priniely done, but it shal be made o-
pen. And in especial haue in minde
that thou shalt dye shortly, & howe
Christ died for thee, the subtiltie and
falsenes of this temporal world, the
ioyes of heauen, and the paynes of
hell. And euery morning, among o-
ther thy meditations and prayers,
pray unto thy Lord God, that the
day folowing, thou (according to
the degree which he of his infinite
goodnes and mercy hath called
thee vnto) mayst vse this temporall

The order of a good

wretched world in thy thoughtes,
words, and deedes, that by them
and the merite of Christes passion,
thou mayst eschewe the paynes of
hel, and come to the ioy euertlasting.
And in executing thereof kepe truth
in wordes and deedes. Defende no
man, nor no matter, agaynst the
trueth. In all thinges thinke and
trust in God, and he shal direct thy
wares. Trust not to thine owne
witte, but feare God, and he wyl
keepe thee from euyl. If thou trust
more in thine owne witte than in
the grace of God, thy policie shall
be soone subuerted. Be content to
heare good counsaile, though it be
contrary to thy will: For he is a
very foole that will heare nothing
gladly, but that is according to
his mind. Do thou no man harme,
least thou sufferest the same. As
thou wouldest be done vnto, so do
thou

Christian mans life.

thou vnto other. Be suche to other,
as thou desirest they shoulde be to
thee. If thou be religious, remem-
ber that the due execution of true
religion is not in wearing of the
habite, but with a cleane mynde
in very deede to execute the rules
and ordinaunces of religion: For so it
is, that to weare the habite and not
to execute the rule and order of re-
ligion, is rather to be deemed hy-
pocrisie, or apostatasie, than other-
wise. If thou be lay and vnmari-
ed, keepe thee cleane vnto the time
thou be mari-ed. And remember the
fore and terrible punishmente of
Noes flood, and of the terrible fyre
and brimstone and sore punishment
of Sodome and Gomor, done to
man for misusing of the fleshe. And
in especial call to remembrance the
marueplous and horrible punish-
ment of y^e abhominable great pocks
Dayly

The order of a good

Daylye appearing to our sightes,
growing in and vpon mans fleshe,
the which soe punishment (enery
thing wel remembred) cannot be
thought, but principally for the in-
ordinate misuse of the fleshe. And
if thou intende to mary, or be ma-
ried, and hast a good wife, thanke
our Lord therefore, for she is of his
sending. And remember that thre
thinges in especiall bene pleasaunt
to the spirite of God, that is to say,
concord betwene bꝛethꝛen, loue and
charitie betwene neighbours, and
a man and his wyfe wel agreeing.
And if thou have an euyl wyfe, take
patience, and thanke God, for all
is for the best, well taken: Howbeit
thou art bounde to doo and pray
for her amendment, leaſt she go to
the Deuyl, from whom she came.
And haue in remembrance, that
the intent of marriage is not in the
beastly

Christian mans life.

beastly appetite or pleasure in the thing, but the intent thereof is, to eschewe the sinne of the fleſhe, or els to haue children. And if thou haue children, as muche as thou mayest bring them vp in vertue, to be the seruantes of God: for it is better for thee and them not to be borne, than to be otherwise. In thine authoritie, busie thee rather to be beloved of thine inferiours, than to be dreaded. Let thy subiectes and seruantes rather serue and obey thee for loue, than for dread or neede: with suche a soueraigne goodnes governe thy subiectes, that they may be glad to serue thee both in punishing and in cheryshing. Keepe a manerly meane. Be not to strait. Forgiue not to soone. Keepe a conuenient measure in all thy works. Go not to meate as a beast, but as a reasonable man, say thy grace,

The order of a good

grace, and then remember that mo
be sicke and dye by superfluities of
meates, then otherwise. Wherefore
eat with measure, to liue in health.
At thy meate haue none other but
honest communication, and suche
as is according to thy cunning.
Backbite no man. Be mery in
honestie: for sorowe and care hath
killed many, and no profite therein.
In no wise sweare, without com-
pulsion of the lawe: for where as
is great swearing, from thence is
neuer the plague of God. In no
wise braule, ne chide without an
vrgent cause: for Salomon sayth,
better is a little with ioye, than a
house ful of vitayle with brawling.
Also he sayth, An euyl person is euer
chiding, and therefore the Angell
of God shall be sent agaynst him.
Be content at thy dynner, and at
so at other times, to geue part of
that

Christian mans life.

that which God hath sent thee: for he that wyl not heare the cry of a poore man, he shal cry to God, and not be heard. After thy meat thank God of that he hath sent thee, or els thou dost not as a reasonable man, but like a beast, which in eating remembreth nothing but his meate. With good prouidence and Discretion see the time wher, when, how, why, or wherefore thou speakest, doest, or byddest any thing to be done. When thou demest or iudgest any, be he poore or riche, behold and consider the cause, and not the person. Be as meke in other mens causes and offences, as in thine owne. Sit neuer in dome and iudgement without pitie or mercy. For while thou hast pitie, and art mercyfull to other mens offences, thou hast mercy on thy selfe: For in what measure thou measurest, it shal be measured

The order of a good

lured to thee. Let thou must execute iudgment, but it must be with pitie or mercy: For (of a suretie) to do mercy and iustice, is moze pleasant to God, than to pray or to doo sacrifice vnto him. Deeme no man by light suspicions. First proue, and then deeme. In doubttes, reserve the sentence to Gods might. That thou knowest not, commit it to God. Haue little or none affection and loue to these earthly and temporall thinges: For blessed is the riche man that trusteth not in his money and treasure. Remember, as a man loveth, so he is: For the louer is in the thing loued moze properly, than in him selfe. Wherefore, if a man loue earthly thinges, he may be called, An earthly man. And if he loue principally heavenly thinges or God, he may be called, An heavenly or a godly man. And ther-

Christian mans life.

therefore loue God and heavenly things, for vndoubtedly that is best and most assured loue, for they be, and euer shal be permanent, and all earthly things be soone vanished and ended, and so the loue of them is in vayne. Also it is wise dome to feare God: for as he sayeth him selfe, feare not him that may kill the body, and can not hurt the soule: but feare him that can kill the body and also the soule, and commit them to euerlasting payne, wherefore, euery euening ere thou go to bed, cal to remembraunce (as much as thou canst) thy thoughts, words, and deedes, sayd and done that day. And if any haue bene to thine owne profite and to the pleasure of God, hartily thanke him, for by his grace it was done. And if any haue bene contrary to hys pleasure, aske hartily mercy, and recon-

The order of a good
reconcile thy self shortly by repen-
taunce, to eschewe the euerlasting
and terrible paynes of hel, for (as
Saint Austine sayth) there is not a
greater madnes, than for a little
temporal delectation (which is sone
done) to lese the eternall ioye, and
to be bounde to euerlasting paine:
from the which the almightie fa-
ther of heauē by his infinite power
and mercy, and bytter passion and
infinite wisdomē of Jesu Chryste,
and by the infinite goodnes and
charitie of the holy Ghost,
keepe vs. Amen.

Deo gratias.

(2.)

Use well tem-
poral thinges.

Desire eter-
nal thinges.

2

¶ A godly Treas-
ure declaring the benefites,
fruites, and great com-
modities of prayer,
and also the true
use therof.

Written in Latin fourtie
yeres past, by an English
man of great vertue
and learning.

And lately translated
into English.

(.)

AT LONDON.
Imprinted by H. B.

for Gabriell Cawood.

1577.